Largely Influenced by Our Thoughts Awake

SOME REMARKABLE DREAMS

With Cases of Prevision Wholly Unaccountable-What the Ancients Thought of Dreams. How a Hard Bed or Uneven Surface Will

Said nothing to me until all the others had successively failed, when he said:

You gave it up before trial, so of course it is no use asking you for a solution. 'But I have done the task, sir, according as you told me.' 'As I told you—what do you mean?' he said. On which I replied that I was under the impression that he had come to me and imparted kindly teaching, but he said I must have dreamt it, for he had certainly done nothing of the kind. However, the lesson was rightly rendered, and I was the only one of the class that accomplished it."

A voyager to Australia had a dream of his and received. The imagination, the grotesque representative power, is that which is loosely, and probably incorrectly, spoken of as phantasy or false in the action of his geenle or false in the action of his.

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On which I replied that I was under the impression that he had come to me and imparted kindly teaching, but he said of me and imparted kindly teaching, but he said I must have dreamt it, for he had certainly done nothing of the kind. However, the lesson was rightly rendered, and I was the only one of the class that accomplished it."

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A voyager to Australia had a dream which he related as follows: "Some deed, and I was the only one of the class that for a gang of his being at my brother's in Melbaurder. How is the principal class that for a gang of his principal class that the head in the office of the win. The proposed into the according to the kind. The mind the principal class that a complete t

To the dreamer there is nothing seenic or false in the action of his dreams. He does not assist at an unreal phantasmagoria, nor is his dream a shadow dance. His spectacles are not "airy nothings" compressed into "a local habitation:" his feasts are not the offerings of shadowy nothings to feigned guests; nor are his battles waged between serried ghosts that go forth to encounter armed phantoms in illusive war. In short, relatively to How, then, asks Seafield, are we to account for the greater vividness of dream impressions? Are we to suppose that we are more closely en rapport with substance than when we are let and hindered by the conscious tramped and disabilities of the body? Is

agreeable dreams."
Plato considered dreams as emana-

and narrative form. He took dreams into his counsel, marked out the course of his life in conformity with their directions, and did not hesitate to stake his most critical interests up-

of creations, grand conceptions and designs having been suggested during sleep which partly or wholly rememthe question arises, Can he do it? Mccile organization as this A. P. A. Any never quite satisfied him. At last, after a stricter accountability. Jury per se in swearing to support the ter innumerable retouches, he finished President Roosevelt, in all his official Constitution of the United States when the work of art, and loud were the praises of all spectators admitted to his studio. Still, in his own opinion, know the condition of affairs by close

lem in arithmetic to be worked out for the following day. At the beginning was a proposition that completely staggered me, and I asked the master if he would be so kind as to help me how to solve that, without which I said Does This Imported Prescriptive that I must give up the task as hope less. He was obdurate, and declined; he would not help any of us in the slightest degree. That night I thought the master came to my bedside in a relenting mood and pointed out how I could accomplish the task, and it seemed so easy to do that the next morning had no difficulty in discovering the solution of the problem. The class was called in due course, and the master said nothing to me until all the others

Cause Them-Each Dreamer a World into had successively failed, when he said:

illusive war. In short, relatively to the dreamer, there is nothing fictitious about his personae, the reality of which, indeed, is rather intensified by his exclusion from the world of sense. It was a stands exactly as I saw it, only look-look then ages Scafeld are we to ing newer; but there ages to save the result of the same than a stands exactly as I saw it, only look-look then ages Scafeld are we to ing newer; but there agent the wall and on landing, long before we reached the town, I saw this very wood.

mels and disabilities of the body? Is there, indeed, a more emphatic connection established in dreams between our interior "selfhood" and the very established substratum of other entities? fore going there he dreamed that he is an old maxim that "in class" had arrived and was met there by one It is an old maxim that "in sleep every man has a world of his own; who introduced himself as an old when awake, all men have one in common." And Lord Byron commences prise, next day, on his actual arrival, his remarkable poem called "The this incident really occurred, but the his remarkable poem called "The Dream" with this paraphrase of the ancient saying:
"Our life is twofold; sleep hath its own world."

Aniseed is said by Pliny not only to the markable part of the matter was that his father's friend, as appearing in the flesh, was very much older than the person who appeared in the dream. The narrator supposes that the dream. The narrator supposes that the dream of the markable part of the matter was that his father's friend, as appearing the flesh, was very much older than the person who appeared in the dream. The narrator supposes that the dream of the matter was the flesh, was very much older than the person who appeared in the dream. The narrator supposes that the dream of the matter was the flesh was very much older than the person who appeared in the dream. The narrator supposes that the dream of the matter was the flesh was very much older than the person who appeared in the dream. The narrator supposes that the dream of the matter was the flesh was very much older than the person who appeared in the dream. The narrator supposes that the dream of the matter was the flesh was very much older than the person who appeared in the dream. The narrator supposes that the dream of the matter was the flesh was very much older than the person who appeared in the dream. The narrator supposes that the dream of the matter was the flesh was very much older than the person who appeared in the dream. The narrator supposes that the dream of the matter was the flesh was the flesh was the dream of the matter was the flesh was impart a youthful look to the features, but to have the power, if "attached to the pillow, so as to be smelt by a person when asleep, of preventing all dis-

one of prevision. Plato considered dreams as emana-tions from the divinity.

Aristotle was of the opinion that Aristotle was of the opinion that every object of outward sense makes upon the human soul, or upon some part of the human frame, a certain impression which remains for some time after the object that made it is gone; and which, being afterward recognized by the mind in sleep, gives rise to those visions that then present them. Strabo held that the human understanding is more sensitive in dreams than at any other time.

Epictetus advised that dreams should never be related, on the ground that, and it was a decent public house. A stout woman came to the door of an inn, if so it might be called, the part of the human frame, a certain impression which remains for some time country to preach and speak on behalf of a certain church sosciety to which for a certain church sosciety to which for a certain church sosciety to which after all.

Stripes, and some lunk-headed people which discover, ere long, that the "A. P. A.'s" are about right after all.

"OUR FLAG IS STILL THERE."

The man or men guilty of such silly trash would not ordinarily be dignified by The Globe with the appellation of "damphools." but under the recent and sad circumstances which have deprived the country of one of its noblest and most exalted sons, we violate our rule (to treat with contempt such literature) to call attention to the similarity of the methods in vogue between the accursed anarchist propaganda and the door of an inn, if so it might be called, though it really was a decent public house. A stout woman came to the door of an inn, if so it might be called, though it really was a decent public house. A stout woman came to the door of an inn, if so it might be called, though it really was a decent public house. A stout woman came to the country of one of its noblest and most exalted sons, we violate our rule (to treat with contempt such literature) to call attention to the similarity of the methods in vogue between the accursed anarchist propaganda and the door of an inn, if so it might be called, though it really was a decent public house every object of outward sense makes dream, which occurred to himself; upon the human soul, or upon some "My brother had left London for the

BREEDS ANARCHY

Organization Violating

THE U. S. CONSTITUTION.

Government Employes Who Are Members of the A. P. A. Clearly Disqualified from Holding Office - A Recent Circular Ascribed to Bourke-The Analogy Between the Anarch-

A Bitter Tirade Issued by Friars in the Philippines.

Manila, Aug. 13.—The friars have is sued a circular to the public through the "Centro Catholica," in which they anthematize the Government in the disguise of an eloquent and passionate appeal to Catholics. The circular declares that Governor Taft has declared war against God and denounces the members of the Philippine Commis-

The occasion for this is said to be that in a recent local dispute in Tarlac City, Governor Taft issued a proclama-tion to the effect that he neither desired to nor could interfere in religious questions, and reminding the persons involved of the separation of church and state.

The pamphlet calls the Government buffoons, talkative pigmies, vile persecutors, and pusillanimous politicians who are seeking to overthrow the church under the guise of a pernicious liberty and are attempting to eclipse the sun of the moral world. It calls on Catholics to unite against this implous and irreligious Government.— The Washington Times.

can institutions?

A Roman Catholic, loyal to his priest, is never loyal to the Stars and Stripes, and some lunk-headed peopl

A stout woman came to the accursed anarchist propaganda and

the new.

There are many instances recorded the new.

While the announcement has been man swearing allegiance to or identibered afterward, were wrought into reality. This, it has been recorded of a celebrated sculptor that he labored for years on that which he believed would be his masterpiece, but that it his studio. Still, in his own opinion, something was defective, although he was unable exactly to see what it was or to determine in what way the piece of sculpture could be improved. One night the ideal of the conception was brought to his mind in sleep, and he at once saw how perfection could be arrived at. The first thing he did the next morning was to smash to pieces the abor and love of the past, and recommence the work of creation. Then the labor and love of the past, and recommence the work of creation. Then all was easy, and the great work of art immortalized the sculptor.

The following is related by a gentleman whose truthfulness can not be doubted: "When I was in my 'teens and at a boarding school, the master one afternoon gave out a difficult probSeaboard Air Line Railway. "Capital City Route.

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4.30 A. M. Daily. Locat—To Petersburg, Raielgh. Southern Pines (Pinehurst), Hamlet and intermediate points.

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Pittsburg and Cleveland, *10:50 a. m., *8:30 p. m., and *1:00 night.
Columbus and Wheeling, *8:05 p. m.
Winchester, †8:35 a. m., †3:45 and †5:30 p. m.

Winchester, †8:35 a. m., †3:45 and †5:30 p. m.
 Luray, †3:45 p. m.
 Annapolis, †7:10, **8:30, †8:35, †12:15, **4:35 and †5:30 p. m.
 Frederick, †8:35 **9:00, †10:50 a. m..
 **1:15, †4:30, †5:30 p. m.
 Hagerstown, †10:05 a. m. and †5:30 p. m.
 Boyd and way points, †8:35, **9:00 a. m.,
 **1:15, †4:30, †5:30, *7:95 p. m.
 Gaithersburg and way points, †8:36, **9:00 a. m., †12:50, **1:15, †3:00, †4:30, *5:30, 7:05, **10:15, †1:25 p. m.
 Washington Junction and way points, †8:35, **9:00 a. m., **1:15, †4:30, †5:30 p. m.
 Baltimore, week days, x2:35, 5:00, 6:30, x7:05, x7:10, x8:30, 8:35, x9:30, x10:00 a. m., x12:10 m., 12:15, x1:10, x3:90, x4:00, x4:30, x4:35, x5:05, x5:10, x5:30, x9:20, x10:00, x11:30, 11:35 p. m.
 Sundays, x2:25, x7:07, x7:10, 8:30, x9:00 a. m., x12:10, x1:10
 115, x3:00, x3:30, 4:35, x5:05, x5:10, 6:30, x8:00, x10:00, x10:00, x11:30, x11:35 p. m.
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ROYAL BLUE LINE.

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Baltimore, Philadelphia, New York,
Boston, and the East, *2:35, *7:05 (Diner),
18: 30 (Buffet), **9:00 (Diner), †10:00 (Diner),
a.m., *12:10 (Diner), *1:10 (Diner), *3:00
("Royal Limited," Diner), †4:00 (Buffet),
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should never be related, on the ground that, although they might be pleasant though to the dreamer to tell, the persons listening would not take pleasure in hearing them.

Galen was accustomed to attach much value to the medical intelligence of dreams. He declares that a man dreamed that his left thigh was transformed into a marble stone, and within a short while afterward he utterly lost the use of that member by a dead.

Dion Cassius attributes it to a dream.

Each of the methods in vogue between the declares that a man dreamed that his left thigh was transformed into a marble stone, and within a short while afterward he utterly lost the use of that member by a dead.

Dion Cassius attributes it to a dream.

Dion Cassius attributes it to a dream of the methods in vogue between the declaration in the time methods in vogue between the methods in vogue between the dean anarchist propaganda and stones. He accursed anarchist propaganda and st. Louis.

It a a short while afterward is the accursed anarchist propaganda and st. He accursed anarchist propaganda and st. Louis.

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It a a m. Daily Except Sunday—For News, Noriolk, and Old Point Comfort, vis Penn. R. R., R. F. and P. and Blehmond.

3 p. m. Daily Performed and old Point Comfort, vis Penn. R. R., R. F. and P. and Blehmond.

4 few days afterward I was summond daily, and for Rich mond daily except Sunday.

Reservation and the courter of the screen sunday for Rich mond daily except Sunday.

Reservation and the courter of the screen sunday for Rich mond daily exc on the utterly of the utterly of the season of the pair was as static the season of the pair was so intense that he sea about writing his history.

If the Eucharist.

St. Bernard of Clairwax says that devils often disturb men at night by dreams, and that holy men, such as Joseph and Daniel, have been skilled in this art.

The conviction of Josephus, the Jew is historian and warrior, of the credibility of dreams as being sent from god, is as thorough, and his options on that subject are so practically expressed that the four has the same out of the abstract and into the sections of the waster of the sade ending the following the sum of the wife of the sade ending the following the same of the sade ending t

is opposite Maryland Point, on the widest stretch of the grand Potomac. The Company has built the finest wharf on the river.

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